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The Siege of Rome,

AND

“BISHOP COLENZO” SLAIN
WITH A SLING AND A STONE.

A COMPLETE REFUTATION

OF HIS “INFAMOUS” WORK

ON THE PENTATEUCH,

BY FIGURES AND FACTS,

WITH PROOFS ALONE FROM THE BIBLE.

BY

A LANCASHIRE LAD

Thomas Souden

MANCHESTER:

JOHN HEYWOOD, 143, DEANSGATE.

LONDON: SIMPKIN, MARSHALL, AND CO.

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THEOLOGICAL SEMINARY

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P R E F A C E .

HAVING waited a long time in feverish impatience, looking through the advertizing columns of newspapers, in humble hope to see that some armed theologian, had taken up the "gauntlet" Bishop Colenso has thrown down; hitherto, I have looked and waited in vain, with the exception of one small pamphlet, the author of which contents himself with pointing out a mistake or two, and going with him in his most egregious error, quietly retires. Another gentleman, professing to be an oracle of truth, lately, in a lecture on "The Sceptic Bishop," tries, for an hour and a half, to show his audience that the Bishop was egregiously wrong, yet never attempted to confront his "Statistics" by any proof, and at the close, desires his audience not to point the finger of scorn at him, nor despise him, for he (the lecturer) assured them this said "Sceptic Bishop" was a candid, manly, conscientious, and—in the main—generous opponent. The man professing to be an under shepherd over the flock of Christ, thus introducing a wolf into your fold as a "generous opponent," richly deserves the same fate, whatever that may be. As well tell his audience, and make them believe, "That it is better to shake hands with the devil, than to oppose and resist him." We cannot mince matters in this way, for he that wisheth such a one "God speed," is partaker of his sin.

When we travel by railway we follow the engine, willingly and comfortably, so long as he goeth at a rational speed and keepeth on the rails, but when he goeth too fast and runneth off the rails, then are we alarmed, and terrified lest we be overturned into the ditch, wounded, bruised, and it may be, slain, so we can with pleasure follow comfortably and with delight, the learned original theologian, so long as he goeth at a reasonable rate, and keepeth on the rails, (or line of truth), but, when he runneth off, to the right hand, or to the left, we then say "Good night to ye man," else we know, where we shall soon land, wounded, bruised, and may be slain. When Goliath of Gath, presented himself before the army of Israel, the strong men and mighty were afraid and fled. So it would appear in our day, to our sorrow and confusion of face. The learned theologians are afraid at this "Goliath of Rome," Bishop Colenso, and have hid themselves. Thus is mine indignation aroused, and although I am no scribe, never having had the assistance of a schoolmaster (but learning to read in childhood) yet will I attempt with a sling and a stone, "in the name of the Lord," for his honour, and the Bible-lovers of England, to wound the giant, at all events. The reader must not look for fine flowery pages of literature, but for plain clear facts, and correct figures. Truth is truth, whether it appear in a polished or a rough uncultivated garb.

Let Briton's sons and daughters scan the earth's wide surface, see and point out any kingdom, people, or nation enjoying 'true liberty,' peace and prosperity, who hath contemned the Bible. Or let them look back to the earth's first foundation, and say, Where hath the nation, people, or kingdom been (the Jews not excepted) favoured, and blessed, and prospered like Great Britain. And why? Because she hath cherished, loved, and held in reverence 'The Bible' as an invaluable pearl spread over our land, as though there had been a great shower of them; so that one is within the grasp of every child in the kingdom. Let us then hold fast that which we have, a precious gem, and suffer no enemy to cease or spoil the line.

We know that the Pentateuch was not handed down to us as a mere historical record, but as a true type of the redeemed church of Christ, in all her stages; oft times oppressed and anon enjoying liberty and blessings, but when she grew slothful, waxed fat and kicked, she was brought low, under Roman Emperors and Roman Pontiffs, the pure gold hath been again and again separated from the dross, and at this day we fear she is in a cold lukewarm and indifferent spirit, if so, another refining time will soon come as the serpent beguiled Eve, so Bishop Colenso introduces himself thus:—

“His conflicts in mind, the recollection of the penalties he must pay, the estrangement of friends, and, if need be, severance from the religious communion with which his earliest and tenderest associations are bound up, and that all these he had weighed, yet, rather than be ‘false’ to his conscience, he resolved to risk all.” This, truly, is a pious way to the tender feelings of the silly ones, but the man whose eyes are opened cannot thus be hoodwinked. “False to his conscience” says the Bishop. What is conscience? A monitor to the mind! acting only according to the light that mind enjoys. The Apostle says, conscience “accuseth,” or else “excuseth;” of what use is the most brilliant eye in the dark? so is conscience if the mind be not lighted up. We see the Jew, the Mahometan, for their conscience sake, will not only sacrifice their worldly goods and prospects, but their souls and bodies also, and those of their children to eternal damnation. We are, therefore, not bound to give credit to all a man’s conscience may dictate.

The Bishop would have us believe, that there is some little in the five books of Moses, that he can find room for in his comprehension, and that he only objects to the historical part; that from his own knowledge of geology and mathematics, he knows better than that, a deluge (such as recorded), took place in Noah’s days, as being impossible! Our Lord Jesus Christ testified of the deluge as a fact, so did the Apostle Paul, if he believes not the fact, nor this testimony, certain we are, that he cannot be a believer in God: when he states:

“Our belief in the living God remains as sure as ever, though not only the Pentateuch but the whole Bible were removed, it is written in our hearts by God’s own finger; as surely as by the hand of the apostle in the Bible.”

We have clear testimony that the finger of God never yet touched his heart, for had it been so, his soul and conscience would have trembled in amazement, at what he had penned.

Therefore he stands, but as an ‘heathen’ man, and a publican to the true Christian, as with

A LANCASHIRE LAD

THE SIEGE OF ROME.



My purpose in this refutation of Bishop Colenso's statements and objections to the facts recorded by Moses, is to copy section by section, as he gives it unto the reader, inviting to close examination, and demanding answers to each section.

We will first take the Deluge.

He says: "While translating the story of the Flood I have had a simple-minded, but intelligent native—one with the docility of a child, but the reasoning powers of mature age, look up and ask, 'Is all this true? Do you believe that all this happened thus: that all the beasts, and birds, and creeping things upon the earth, large and small, from hot countries and from cold, came thus by pairs, and entered into the Ark with Noah? And did Noah gather food for them all, for the beasts and birds of prey, as well as the rest?' My heart answered in the words of the Prophet, 'Shall a man speak lies in the name of the Lord.' I dared not do so."

This all looks very plausible under covert; as from a Christian nation, the Doctor might have answered, without lying, "That God who made all the beasts, &c., at the Creation, 'brought them unto Adam, to see what he would call them, &c.' Gen. ii. 19.; where then the great difficulty in believing 'that his hand was not shortened, when he brought them to the Ark, unto Noah.'"

This Ark, from its dimensions given, must have been greater than "The Great Eastern" steamship. And pray how was she built, launched, and fitted out in a couple of years, and can be now laden or unladen in a few weeks. We ask: What would 3,000 pairs of wild beasts, birds and creeping things, with 3,000 tons of provisions, be to her? Just a fair ballast to keep her steady at sea for "twelve months." Yet Noah, who like Abraham, no doubt had hundreds of servants born in his own house, took 120 years to build, fit up, and gather in food for all. We must leave it to "theologians" to decide which is the greatest "mortal sin," "telling lies in the name of the Lord," or telling "lies" in the service of the "devil."

But leaving these minor points, we shall proceed to examine his mountains; which, if we are enabled to pull down and uproot, the mole-hills will, of course, fall to the ground of themselves.

What is related of the family of Judah :

“Judah was married at the ‘age of twenty,’ and was forty-two years old when he went with Jacob into Egypt. That the following events should have occurred in twenty-two years : he has three sons, the eldest grows up, marries and dies ; the second comes to maturity (suppose in another year), marries his brother’s widow, and dies. The third grows up to maturity, (suppose in another year still) but refuses to marry ‘his brother’s widow.’ The widow deceives Judah, and bears him twins, Pharez and Zarah : one of the twins grows to maturity, and has two sons, Hezron and Hamul, born to him, who are declared in the text to have gone down to Egypt with Jacob.”

The text says : “but Er and Onan died in the land of Canaan ; here is a full stop. Then follows : “And the sons of Pharez were Hezron and Hamul.” There is no intimation here that these two were born in the land of Canaan ; if so, they must also have come up with Moses out of Egypt ; for according to the Bishop’s testimony and belief, they were “the fourth Generation” that went down, and which was to come up again 215 years after, as the Bishop would, with many learned men, have us believe. But we shall show more of this afterwards.

In regard to Judah’s being “forty-two” years old at the time of going into Egypt, we cannot conceive from whence he gets his data. Joseph when he was called before Pharaoh, Gen. xli. 46, was “thirty years old.” The seven years of plenty passed away, and two years of the famine, Gen. xlv. 6, before Joseph made himself known unto his brother, he then must have been 39 years of age. Another year his father cometh down to him ; he then would be 40 years old. If we believe Dr. Colenso’s statistics, “Judah was forty-two,” although there were born unto Jacob six sons and one daughter at different years, between Joseph and Judah ; and from this view of it, Judah would have been at least 52 years old on going into Egypt.

In regard to the sons of Pharez, “Hezron and Hamul,” as well the sons of Beriah, (son of Ashur), Heber and Malchiel the enlightened mind can easily perceive that these are set down, shewing the separate chronology of Jacob’s wives, than that they are, or could be named here, as going down to Egypt with Jacob, it may then be asked how could the total be seventy souls. Answer : in the summary, Gen. c. 46 v. 7 it reads “His sons and his sons’ sons with him. “His daughters,” and his sons daughters,” there is only the name of one daughter of Jacob’s given, as also but one daughter of Ashur’s, it is therefore evident (as the plural daughters is distinctly made, that more females than are named went down with Jacob which would make up the seventy.

From ancient history we learn, that letters had been invented and the Art of writing introduced in Egypt previous to Joseph’s

time, no doubt but he had learned this holding the high position next to Pharaoh; we can easily conceive that before his death, he would have instituted a regular register of his brethren, which before, throughout all their line of descent, had been handed down from father to son verbally—with all particular events, retaining these in their memory just as we can, the greater portion of the History of England, without overstraining our reasoning powers—we can believe that Moses copied the names he therein found, which would no doubt contain the names of Hezron and Hamul, the sons of Pharez, saying nothing about when they were born, also the sons of Beriah Ashur's son.

Dr Colenso's statements, regarding the Tabernacle come next before us as follow :—

“In Leviticus c. viii. v. 4, Moses receives instructions to gather the congregation together unto the door of the tabernacle, of the congregation, ‘He did as commanded,’ and the assembly was gathered unto the door, and it appears to be certain that by the expression, so often used here and elsewhere, ‘the assembly,’ the whole assembly, all the congregation is meant the whole body of people, at all events the adult males in the prime of life, and not merely the heads or elders of the people, &c. But the width of the tabernacle was only 18 feet and allowing two feet to each man, just nine men could have stood in front of it. Supposing then that all the adult males, numbering as we are told 600,000, had obeyed the Divine summons, and taken their place side by side in front, not of the door merely, but of the whole end of the tabernacle, they would have reached, allowing 18 inches between each rank, 100,000 feet, or nearly twenty miles. The tabernacle stood inside the court, and the reason why the congregation were summoned to the door of the tabernacle was, that they might see the consecration of Aaron and his sons; ‘which was taking place inside,’ &c.”

We can hardly afford pity to a man, who professes to have translated the Bible into other languages, or in his translation did he leave out, or pass certain chapters or verses &c., in the c. 29 Exodus v. 4 it is clearly stated, ‘and Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.’—And after the anointing &c., v. 32 ‘and Aaron and his sons shall eat flesh of the ram &c., at the door,’ of the tabernacle of the congregation. What then becomes of the Bishop's assertion, or rather insinuation, that the congregation might see what was passing inside the tabernacle, that is the consecration of Aaron and his sons; which is declared to have taken place outside, in the court of the tabernacle. It is true the width of the tabernacle was only 21 feet, (not 18 as he states), but we read that the court was 100 cubits (or 175 feet) in length, and 50 cubits wide, (or 82½ feet), this court was enclosed by curtains, which could be opened, (drawn

or raised up.) The altar of the burnt offerings, Ex. 40c. 6v. 'and thou shalt set the altar of the burnt offering,' 'before the door,' of the tabernacle of the tent of the congregation; thus it is clear the consecration of Aaron and his sons was outside, as 'the altar,' the brazen laver and the 'table,' could not have had sufficient space inside, by the dimension given, had the altar been inside the very heat and blaze, would have set fire to the whole in short.

"We look now at the Bishop's statement regarding the 'bringing unto the door of the tabernacle.'" It don't read, 'that all the congregation are to be brought and to stand right opposite the door,' as he endeavours to show, in ranks of 9 for 20 miles; (this is a most effeminate idea for a Bishop and an insult to the learned.) The passage he refers to says, 'unto the door,' which means 'before the door,' or within sight of it, as set forth, Lev., ix. 5., 'And they brought that which Moses commanded before the tabernacle of the congregation, and all the congregation drew near and stood before the Lord.' There is in this passage no reference to 'the door.'

We assume that the door of the tabernacle was on the east side, no mention being made of boarding for it. The Israelites came here from the west, encamping before the Mount Sinai, therefore, the "door of the tabernacle would be towards the mount; the ground rising from before the door. Now, by a little multiplication, we find, taking infants and children in the arms, that the entire population of London could stand comfortably within 720 yards square, gives us 518,400 square yards, allowing 2 adults and 2 children (in the arms or otherwise) to the square yard; the total is 2,073,600 persons. Thus, on this rising ground, each one could distinctly see the solemn act of consecrating Aaron and his sons. We admit that, had that people only power of eyesight, dim as Bishop Colenso's they might not have been able to see clearly, even across the court of the tabernacle; but their organs and nerves, were as greatly superior to ours, as the natural strength of body must have been, when at 80 years of age, they only came to maturity. Moses died 120 years old, "his eye was not dim, nor his natural force abated;" he could distinctly see the inheritance of the different tribes, as they had been apportioned out, more than 50 miles off, yea, double, by natural sight. Cannot we then believe those people, so much younger, could see clearly and distinct that half-a-mile, which would be the outermost of the congregation—but more of this afterwards.

The glorious scene to be witnessed, more especially, was the Lord descending in the cloud and resting upon the tabernacle.

The Doctor's next bugbear is as follows:—

"There was not a word of all that Moses commanded which Joshua read not before all the congregation of Israel, with the

women and the little ones—in all about two millions. This is the number at which they are usually estimated, so that, including the ‘mixed multitude,’ the number of the Israelites would be about equal to the population of London in 1851. How is it conceivable,” asks Dr. Colenso, “that a man should do what Joshua is here said to have done, unless, indeed, the reading was a mere dumb show? No human voice could reach the ears of a crowd as large as the population of London. The very crying of the ‘little ones,’ who are expressly said to have been present, must have sufficed to drown the sound at a few yards distance.”

This last insinuation about the children is not any worse than the “offering, of strange fire” by the sons of Aaron, as though the “Almighty,” who calms the raging tempest, could not on such an occasion, or any other, have made silent as death those infant cries. The learned may well blush at reading such serpent-like trash.

In regard to Moses and Joshua’s reading all the commands unto the congregation. I have already shewn that the population of London, great and small, could stand within a half-square mile, within an amphitheatre, the ground rising gradually up from the centre, why should not a man’s voice be heard in a calm pure air. We have often heard the voice of a ship-captain, shouting to his men on board the ship at anchor, a mile from the shore, the vessel lying in an arm of the sea between two hills. We have also often hailed a ferry-boat, a mile and a half across the water, so situated; but what are our own puny voices in this age, compared with such as the Israelites in the prime of life at 80 years, and, if such men had strength of body to lay hold upon, and slay a lion, rendering him like a kid, is it too great a stretch of reasoning power, to believe if men had such power of body, superior to a lion, that their lungs and power of voice could be much weaker than the lion’s, and that with a round intonation, why should they not be heard at the distance of a mile, it is set forth in scripture, of men speaking thus to one another, from hillside to hillside, as did David to King Saul, and “Jotham to the Shechemites;” even as we have heard the distinct notes (or tune) of a pipe on a summer evening, across the water, and across the valleys of Scotland.

The sizes of the camp, compared with the priest’s duties, as described in Leviticus c. iv., v. 11 & 12, is next discussed. We shall take this most notorious of all Bishop Colenso’s mountains, (impassable) section by section, and answer each in the order he gives them.

“From the outside of this great camp, wood and water would have to be fetched, for all purposes, if, indeed, such supplies of wood and water, for the wants of such a multitude as this, could have been found at all in the wilderness, under Sinai, for instance, where they are said to have encamped for nearly twelve

months together. How much wood would remain, in such a neighbourhood, after a month's consumption of the City of London, even at midsummer."

Answer. Although the Israelites were in a wilderness, it was not in a desert they ever encamped; the trees, on and around Mount Sinai, had been growing more than 2000 years. We read that one board of the tabernacle was to be in length, 10 cubits, ($17\frac{1}{2}$ ft.) and one cubit and a half the breadth, ($31\frac{1}{2}$ inch) Exodus c. xxvi., 16 v.; "And the middle bar in the midst of the boards shall reach from end to end, v. 28," this bar would be $52\frac{1}{2}$ ft. in length. We have no hesitation in saying (from experience) that such a tree, would serve for firing a whole year fifty Scotch families, and if such trees, surely the grass must have been abundant for the cattle :

Next objection :

"And the 'ashes' of the whole camp, with the rubbish and filth of every kind, for a population like that of London, would have to be carried out in like manner, through the midst of the crowded mass of the people. They could not surely have all gone outside the camp for the necessities of nature, as commanded, Deut. c. xxiii., 12, 14, v. There were the aged, and women in childbirth, sick persons, and young children who could not have done this, and indeed, the command itself supposes the person to have a 'paddle' upon his 'weapon' and therefore must be understood to apply only to the males, or rather, only to the 600,000 warriors. But the very fact that this direction for ensuring cleanliness; for Jehovah thy God walketh in the midst of thy camp; therefore shall thy camp be holy, that he see no unclean thing in thee; and turn away from thee, would have been so limited in the application, is itself a very convincing proof of the unhistorical character of the whole narrative. But how huge does this difficulty become, if, instead of taking the excessively cramped area of 1,652 acres; less than three square miles, for such a camp as this, we take the more reasonable allowance of 'Scott, who says,' this encampment is computed to have formed a movable city of twelve miles square; that is about the size of London itself, as it might well be, considering that the population was as large as that of London, and that in the Hebrew tents there were no first, second, third and fourth stories, no crowded garrets and underground cellars. In that case, the offals of these sacrifices would have had to be carried by Aaron himself or one of his sons, a distance of six miles, and the same difficulty would have attended each of the other transactions, in fact we have to imagine the Priest having himself to carry on his back on foot, from St. Paul's to the outskirts of the metropolis, the 'skin, flesh, head, legs, inwards, and dung, even the whole bullock,' and the people having to carry out their rubbish in like manner, and bring in

their daily supplies of water and fuel, after first cutting down the latter where they could find it. Further we have to imagine half a million of men going out daily, the 22,000 Levites for a distance of six miles, to the suburbs for the common necessities of nature. The supposition involves of course an absurdity; but it is our duty to look plain facts in the face."

Here we are requested to look facts in the face; so we will. The devil, when quoting Scripture, "quotes it correctly." Bishop Colenso is not quite so honest: he leaves out, or adds to, just to serve his purpose. How any man, with the least spark of integrity, would dare to state, that, Aaron or his sons had to carry on his back, and on foot, the skin, &c., of the bullock, in the face of the declaration given us in Num. vii. 1, "And it came to pass on the day that Moses had fully set up the tabernacle," &c.; verse 3, "And they brought their offering before the Lord," six covered waggons and twelve oxen, &c.; verse 4, "And the Lord spake unto Moses, saying;" verse 5, "Take *it* of them, that they may be to do the service of the tabernacle of the congregation," &c. The service of the tabernacle of the congregation, mark! Not for the service of the sanctuary. All that was to be carried upon the shoulders was the "ark," the "table," and the "altar," by the Koathites, when journeying. See Num. iv. 15, and vii. 9. Not by Aaron and his sons: they were not to do any servile work, on going up to the altar; they were to put on the linen breeches, and take away the ashes in the morning, delivering them to the sons of Merari to carry outside the camp; for this purpose, and other services, (viz., taking away all the skins, heads, dung, &c., of the slain beast) the sons of Merari had four waggons and eight oxen apportioned to them; and the sons of Gershon, two waggons and four oxen. 8,580 Levites, Aaron and his sons, had to assist them to do the service of the tabernacle, as well when on the march as when resting. And over all these Aaron and his sons had the oversight. Num. iii. 32, "And Eleazar the son of Aaron, the priest, shall be chief over the chief of the Levites, and have the 'oversight' of them that keep the 'sanctuary.'" Language could not speak plainer than this, and we may be sure that these six waggons were not all the Israelites had; but it is clearly evident, they had plenty to carry forth without the camp all their rubbish, as well to bring in wood and water.

The ideas of Bishop Colenso are almost too dirty to follow; nevertheless, we will expose his sophistry a little further. He sets forth "Scott" as his authority for the extent of the Israelitish camp, comparing it to London, and as a moving city; himself adding that it must be; considering the Israelites having no "first, second, third and fourth stories, and no underground cellars." Had the Doctor forgot that neither had the Israelites any drawing or dining-rooms, no ball-rooms, bed-

rooms, parlours, &c.; no chairs, tables, bedsteads, pianofortes, book-cases, &c.; no churches, chapels, theatres, parks, &c.; no miles of docks, wharfs, quays, foundries, &c. The London docks, warehouses, &c., occupy quite as much space; if we take the square yards thereof, as would well have supplied room for the Israelite's encampment. We have already shewn that such a population could stand upon less than a "half square mile." When on the march they journeyed in line, according to their tribes, Num. x. 16. (The comparing of the Israelitish camp, to the city of London, by Scott and Dr. Colenso, is most preposterous! We might have expected it from a child!) Allowing each tribe one mile in length, and a half mile in width; this would allow each man, woman, and child twenty-four times the space they could stand on as a congregation. And when encamped, Num. ii., three tribes on the east, three on the south, three on the west, and three on the north side of the tabernacle. a great way off, we presume they would have each tribe a mile for encampment, a half-mile in width; so, for the carrying out of rubbish, bringing in wood and water, and for the males to go outside the camp for the "necessities of nature," would not be more than ten minutes walk, once or twice a day. And if Bishop Colenso had ever resided in Edinburgh (the modern Athens), or in Glasgow, in this refined age, and with so wise and great a population, he would have experimentally had to practise what he now scoffs at, regarding this custom of the Israelites. For, from some parts of the old town of Edinburgh, he would have to walk three-fourth's of a mile to the public place for "nature's easement," and if he were a stranger, would likely have to pay a porter sixpence to show him the place, and then, most likely have to wait a quarter of an hour for a vacant open empty stall. Here he would see noblemen, gentlemen, merchants, bankers, porters, carters and sweeps, all sitting down together in open court, and people laughing at some poor blushing, bashful, Englishman, looking so sheepish and wonderfied. It is the custom of the place, and why should it not. The Bishop makes it a marvel, that 22,000 Levites should have this little extra exercise going outside the camp.

Now in the space we have given the Hebrew's camp, each family, say six persons, would have for a tent, twelve feet square, for ordinary purposes, cooking &c., and an inner place twelve feet by six, leaving twelve feet by six for lanes, passages, &c., between the tents, a street four yards wide. It is recorded by modern travellers that a dozen eat and sleep in tents of less size, at the present time, sleeping on the ground, where they cook, eat, and sleep with a rug about them and a stone for their pillow.

The Bishop's next "impossible" is—

"Every woman after childhirth was required to bring a lamb for a burnt-offering, or a pigeon, or a turtle-dove, for a sin-offer-

ing, and the priest is to officiate. Now the births among 2,000,000 of people, may be reckoned as, at least, 250 a day, which would require 500 daily sacrifices, allowing five minutes to each sacrifice, these alone would require 2,500 minutes or nearly 42 hours, and could not have been offered up in a single day of 12 hours, even if the three priests did nothing else."

We have not so much charity left as to say that the Dr. here makes a little mistake, but a wilful omission of part of this sacrifice, a verse or two below the above quotation, Lev. xii c., 8, "And if she be not able to bring a lamb, then she shall bring two turtle-doves, or two young pigeons." It must be inferred that the Israelites, after so great and sore bondage in Egypt, must have been poor, at least, a great part of them, so that if, instead of the 250 lambs, we say half of them 125 of those who were able to offer. The altar was near 10 feet square, and, instead of only one person's sacrifice at a time, we should say that the parts to be offered or burnt on the altar, the fat, the rump, the two kidneys, &c., were but a small portion of the lamb, for part Aaron and his sons had, other parts were to be eaten by the parties offering, Lev. vii c., 16. Also the party offering had to slay the lamb, take off the skin, cut it up, and present it to Aaron. Therefore, if this "Altar," sufficiently large to hold upon the "wood" twenty lambs at once, with pigeons &c., why should not the parts of 125 lambs, with 250 pigeons, be consumed on that altar, the fire of which "was never to go out," and how soon would the fat of such animals consume, with all that was about them? We should say six hours quite sufficient instead of 42 hours, as the Bishop calculates.

We come now to the first passover, at which the Author is so much staggered as with their Exodus, he states:—

That in the course of 'twelve hours,' explicit instructions must have been given personally to the head of every family.

A slight mistake or oversight in our Author might be excused, but when one makes a direct falsehood on the sacred book, he is utterly unworthy of notice, but we quote the text as it is recorded, Ex. 12c 1-3 "and the Lord said unto Moses and Aaron speak ye unto all the congregation of Israel saying, in the "tenth day of this month, they shall take to them every man a lamb, 6v. and ye shall keep it up until the fourteenth day of the same month, and the whole assembly of the congregation of Israel shall kill it in the evening.

This command must have been given in the first day or two of the month, at all events, some days previous to the "tenth," soon as Moses and Aaron had received the particular instruction verse 21, "Then Moses called for all the elders of Israel" and gave them the instructions he had received, about preparing the Lamb on the "tenth day," as also the command, 11c. 2v., speak now in the ears of all the people and let every man borrow of

his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold, &c.

Yet in the face of this the Bishop states, that all this, had to be done, within "twelve hours," viz: preparing the passover eating it and spoiling the Egyptian, when they must have had at least six or seven days for spoiling and borrowing.—

We can state one fact, that if news were to come that the war in America were settled, and that plenty of cotton was on the way, this news would be known in every corner of Manchester and London, in one hour.

Now comes his quibble about the Lambs for the passover. "Each household was to take a lamb kill it and eat it, if the household were too small for one lamb, two households might join. Josephus records ten persons on an average for each lamb. Taking ten as the number 200,000 lambs would be required, taking twenty persons 100,000 lambs, taking the mean 150,000, in all 300,000. They were all to be male lambs of the first year. There were therefore as many females, in all 300,000 lambs. But it is clear that all the male lambs of that year were not killed, or there would have been no wethers left for the increase of the flock, instead of 150,000 then, let us take 200,000 of each, male and female, total, 400,000 lambs of the first year.

A Natal sheepmaster informs the Bishop that the total number of sheep, in an average flock of all ages, will be about five times that of the increase in one season of lambing. Hence the 400,000 lambs of the first year implies a flock of 2,000,000 sheep, the Israelites had also large herds; even very much cattle, allowing five sheep to the acre, the Israelites would have required 400,000 acres of grazing land—larger than the whole of Hertfordshire or Bedfordshire, and more than twice the size of Middlesex. The people therefore did not live in one city; but then, the difficulty of informing such a population would be enormously increased, as well as that of their borrowing; when summoned in the dead of the night, to the extent implied in the story.

The above paragraph throughout, is clearly one of speculation. The Bishop, no doubt, conceived that Englishmen were nearly as intelligent as his "intelligent native" of Natal, else he would have shown us a little more respect. We don't require the evidence of Josephus, in regard to how many persons could eat a lamb. Certainly we cannot refrain a smile at the idea of a man or woman eating "five pounds of mutton to supper," but we cannot really swallow the suggestion of an infant at the breast, or children from one to ten years of age, as well as the sick and infirm women in childbirth, &c., eating quite so much. We have seen, more than once, ten in a family making a good dinner off a quarter of a lamb, leaving some. In these days we find a quarter of a lamb weighing from 12 to 16 pounds, and

we may assume, in those times, they were much larger, so that with more truthfulness, we have calculated forty persons to a lamb, allowing one and a-half pounds to each infant, suckling, &c., included, therefore, 50,000 lambs would suffice the whole congregation; we then multiply this number by "five," according to the "Natal" sheepmaster's statistics, we have then a breeding stock of 250,000 ewes. It is rather an humbling matter for the Church to which he belongs, to think of one of their "Learned Heads" applying to a heathen sheepmaster for statistics to refute the "Holy Bible." The Bishop don't inform us of all this heathen sheepmaster taught him, but, by his statement, we are left to assume that in Natal their sheep were married in couples, male and female; he says that it would require for a flock 1,000,000 males to 1,000,000 ewes. It is not so done in our country. But the Bishop did not think it worth his while to ask an English sheepmaster such a question, but we know that a shepherd retains but one ram or tup for every twenty or 25 ewes, so that 250,000 ewes and 12,500 males would amount to 262,500, a more reasonable calculation than his 2,000,000. According to the returns of the London Cattle Market, there are sold there yearly, an average of 1,560,000 sheep, and 450,000 head of cattle, yet the population of London is not scattered over the counties of Herefordshire and Bedfordshire, and why not the 2,000,000 Israelites dwell in a far less compass than the Londoners, when they had not so much furniture, very little more, than they could carry on their backs? But the learned Bishop does this to enlarge his "mountain;" that it were impossible to inform such a number of people scattered as they must have been over the land of Goshen, "at the dead hour of the night, and as it was a matter of life and death, any one of the Israelites to be out of doors, we could have afforded a smile if some little girl, had propounded such a difficulty, but when we just look at the 30th of the 12th chapter of Exodus, "At midnight there was a 'great cry' in Egypt, yea in all the land of Egypt, in every house one lay dead. A cry, we may presume, almost to awaken the dead." Pray what more piercing "signal" could the Israelites have heard and every one just ready to march out.

We shall now "strain at his next camel," and see if we don't swallow a gnat.

"The numbers of the first-born males, it is stated, Num. iii. c. 43, to have been 22,273. If there were 600,000 males of 20 years and upwards, the whole number of males may be reckoned at 900,000 which would give one first born to every 44 males, that is, the number of males in each family must have been 44."

Referring to the explanations offered by Kurtz, Dr. Colenso says:—

"There is, indeed, one point, though he (Kurtz) has not noticed it. In some families the first-born may have died before

the numbering, some, too, who were born about the time of the birth of Moses, may have been killed by the order of Pharaoh. And if all those who may have thus died be reckoned with the 22,273, the proportion of the remaining males, to be placed under each of the first-born, will be somewhat altered. Still we cannot suppose any unusual mortality of this kind without checking in the same degree the increase of the people. Let us, however, reckon that one out of four first-borns died so that instead of 44,516 first-born male and female there would have been, if all had lived, about 60,000. But even this number of first-borns for a population of 1,800,000, would imply that each mother had, on the average, thirty children, fifteen sons and fifteen daughters. Besides which, the number of mothers must have been the same as that of the first born male and female, including, also any that had died. Hence there would have been only 60,000 child-bearing women to 600,000 men, so that only one man in ten had a wife and children.

To make out the above paragraph what an imposition, Kurtz and Colenso must have practised on their own poor minds. Colenso in his great researches, and a little affected modesty, goes back to the time before Moses was born, to conceive, how many "first-born" Pharaoh had put to death. We ask, pray what had this to do with the text he here quotes, Num. c. iii., v. 43. The first born that was to be "redeemed." Every Englishman knows that if he has nothing in "pawn" he has nothing "to redeem;" now what are the facts of the case. When Israel went out of Egypt, Exodus, c. xiii., "That thou shalt set apart unto the Lord all that openeth the matrix," all the first-born "that shall open the matrix, not all that hath opened the matrix, but for the future in all thy generations." On the first day of the second month, in the second year after coming out of Egypt," Num. c. i. 1 v. The Lord gave commandment that he would take all the Levites instead of the first-born, the males, the first child of its mother, which had been already dedicated to him since they came out, there is not the least allusion to all, or any that had been born before. This, the redemption price testifies "five shekels;" for if any had been above five years old, the redemption price would have been "twenty shekels, or fifty shekels if above twenty years of age. See Lev. xxvii. Wherein is given a scale of redemption monies. For anything a man may have dedicated unto the Lord, by a singular vow, or on any account, whether it were himself, his son, his daughter, ox or ass, house or lands, he was permitted to redeem them by paying the certain sums appointed; so, that none but those born during the last fourteen months could be redeemed, for they had never been dedicated (or as we may say), pawned or mortgaged.

Next, Bishop Colenso devotes three chapters to the increase of the Israelites, and their number at the Exodus. And starts

by shewing, "As the clear meaning of the Pentateuch, that the 430 years mentioned as the period of the 'sojourning of the children of Israel' must be reckoned from the time of Abraham's arrival in the land of Canaan, to the departure of his descendants out of Egypt. So St. Paul explains it, Gal. iii. 17. Hence the period of their sojourn in Egypt was 215 years. At the commencement of this latter period they were seventy souls; at the end 2,000,000. This was physically impossible."

In assailing the above statements, we are quite aware that it is like an individual soldier assaulting a well-fortified city. This loop-hole for the sceptic to enlarge, and play upon the veracity of Scripture, was not opened up by a bigoted priesthood in ignorance, but opened by men celebrated for great knowledge. Theologians, learned commentators, and last of all by a so-called learned Bishop Colenso, of the Church of England. Ministers of all denominations, and the laity of all classes, have bowed their minds to accept this exposition, false as it is. What motive could induce vain man, or what object he expected to obtain. Certainly neither of them can be good or pure. And then endeavour to pawn this explanation upon the Apostle Paul, we are quite satisfied, that the apostle Paul would never have dared to, or presumed to contradict and nullify the solemn declaration of his maker, when he in solemn covenant with Abraham; Gen. 15c. 13v. declared. 'and he said unto Abram, know of a 'surety,' that thy seed shall be a 'stranger' in a land that is not their's, and shall serve them; and they shall afflict them 'four hundred years.' Now we ask what feature is there developed in the above declaration during the next 215 years. Abraham had before this covenant been down to Egypt: but never after, that we read of. Isaac was forbidden to go into Egypt at all; and Jacob did not, until 130 years of age, they all sojourned in a land (Canaan), that was their's, for God had given it unto them; who afflicted them, in Canaan? all the kings feared and respected them, therefore the 400 years of service and affliction, was, clearly to the unbiased mind, beyond those 215 years. And then comes the testimony of God, by the mouth of Moses, Exodus xii. 40, 41, 'now the sojourning of the children of Israel, who 'dwelt in Egypt,' was four hundred and thirty years,' and it came to pass at the end of the four hundred and thirty years, even the self same day, it came to pass that all the hosts of the Lord went out from the land of Egypt. We have also the testimony of the apostle Stephen, (a man full of the Holy Ghost), who with his dying breath declared this fact, Acts vii. 6, 'and God spake on this wise, 'that his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil 400 years, this solemn declaration

of the apostle Stephen's, be it remembered was 2000 years after God had declared it unto Abraham.

But we will now come to the strong fortress of the learned theologians and commentators, and we earnestly crave the close attention and consideration of the reader, as we offer no argument or statement of our own, but, the simple plain testimony of scripture; these wise men alledge that the sojourn of the Israelites in Egypt, was only 215 years, as explained by apostle Paul, in Gal. 3c. 17v., "and this I say, that the covenant, that was confirmed before of God in Christ; the law that was four hundred and thirty years after cannot disannul that it should make "the promise" of none effect, now we cannot see in all this the least testimony that the Israelites only sojourned in the land of Egypt 215 years.

We will suggest three questions, what was embodied in "the Covenant," the Promise" and with whom; and to whom, was the Covenant and the Promise made, and at what time. In the Covenant two great and glorious objects are promised, viz: the Promised Land, and the Promised Seed; which is Christ, (keeping this in view that the promise is one thing, the object promised another, as said by the previous verse to the text, viz. 16v. "the Promises)," now to Abraham and his seed were "the promises made." The Promised Land had been enjoyed by Israel more than thirteen hundred years, when the Apostle penned the epistle to the Galatians, therefore what he refers to is, wholly in reference to the promis'd seed, which is "Christ," he questions the foolish Galatians what had induced them to depart from the "faith," and in this he, for brevity's sake mentions individually the name of Abraham, in connection with the "promise," but in this same chapter as elsewhere, he boldly declares the real facts as to whom the promise was made, as Acts 13c. 32v., "and we declare unto you glad tidings, how that the "promise" which was made unto the "Fathers."

Acts 26c. 6v. "And now I stand and am judged, for the hope of "the Promise" made of God unto "our Fathers."

Rom. 15c. 8v. to confirm "the Promises" made unto "the Fathers," these are a few of the testimonies of the apostle Paul, that, "the Promise" was not made exclusively to Abraham, but to the Fathers, Isaac and Jacob as well, "the Promise" was not received by Isaac and Jacob as an heirloom from their fathers, but in solemn covenant from God himself, and even with Jacob in the lifetime of his father Isaac; with these three only was the covenant verbally made, as we find it, Gen. 15c. 18v., "In the same day the Lord made a covenant with Abram, saying, unto thy seed have I given this land, &c., and 22c. 18v.

and in thy seed shall all the nations of the earth be blessed, &c. to Isaac, Gen. xxvi. 3, 4, sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; ver. 4, and in 'thy' seed shall all the nations of the earth be blessed.

To Jacob, Gen. xxviii.¹³, 'And behold the Lord stood above it, and said 'I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest to 'thee' will I give it, and to thy seed, v. 14, and in 'thee,' and in thy seed shall all the families of the earth be blessed, v. 15, and behold, I am with 'thee,' and will keep 'thee' in all places whither thou goest, and will bring 'thee' again into this land; for I will not leave 'thee,' until I have done that which I have spoken to thee of.

Here we have in these last words a more precise, and enlarged definition of the covenant, and the promise, which was not made to Abraham, or to Isaac, 'behold I am with thee,' and will keep 'thee,' in all places whither thou goest, and will bring 'thee' again into this land, &c.

Abraham's faith was more conspicuous, in the offering up his son; than either Isaac or Jacob's faith, and the apostle in his address to the Galatians, mentions the name of Abraham exclusively, in regard to his faith in God's 'promise' in this same chapter to the Galatians 3, 15, 'though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto.' The covenant was made with the father's, ('three,' a sacred number), and a threefold cord is not soon broken, now we ask when is a covenant confirmed? whenever its first features are developed. And such it was in Jacob. The covenant was made with him sixty years before, and now on his way down to Egypt, the Lord met him, and confirmed the covenant, saying, (Gen. lxvi. v. 4), I will go down with 'thee into Egypt; and I will also surely bring 'thee' up again.

And we assert, that stronger testimony could not be given or desired, that it was, on this self same day, 430 years after Moses led Israel out of Egypt, as we before stated, Exo. xii. v. 40, 'now the sojourning of the children of Israel, (not the children of Abraham as they are called, but the children of Israel), who dwelt in Egypt, (mark it is not, who dwelt in Canaan and in Egypt), was four hundred and thirty years.— Now in concluding this portion of the subject, and that this is the true way in which it ought to be viewed. That in the 'covenant and the promises' there was no priority, in the three Patriarchs we give the strongest evidence, that can be offered,

the testimony of God himself, for in Ex., ii. v. 24, 'and God heard their groanings, and God remembered his 'covenant' with Abraham, with Isaac, and with Jacob,' and as it were to prevent such a schism in regard to which we have endeavoured to explain, the Lord revises the order of the names, in Lev. xxvi. v. 42, 'then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham.'

In this view of the matter, there is no jarring, no contradiction, but a beautiful harmony, in every statement made by the apostles, the prophets, and by Moses as the mouth of God.

Now, for argument's sake, let us suppose that, Israel sojourned only 215 years in Egypt, we shall see what incongruities, contradictions, and improbabilities, there are in the idea, and first the Lord said unto Abraham, Gen. xv. v. 16, 'but in the 'fourth' generation, they shall come hither again.' Now if the 430 years began with Abram entering Canaan, the generations, also mentioned, must begin here too, of necessity, therefore the sons of Joseph, Ephraim and Manasseh, were the 'fourth' generation, but it is said that Joseph and all that generation, died in Egypt, and we have no account of Ephraim and Manasseh's going up with Moses.

Again we have shown that Joseph was forty years old when his father came down to him. It is said Gen. c. l. 26 v., "So Joseph died being one hundred and ten years old;" therefore he lived 70 years after his father came down to him. Moses was 80 years old at the Exodus c. vii. 7, thus 70 years of Joseph and 80 years of Moses is 150 years from 215, leaving only 65 years, between Joseph and Moses, for all the great events following to have taken place, which Bishop Colenso says was not possible to have been in the 215 years. After Joseph's death, and before Pharaoh had begun to destroy the males, before Moses was born, it is said, Ex. c. i. 7, "And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty, and the land was filled with them." Did this take place in 65 years? Then Bishop Colenso must be wrong, and all those that with him believe that Israel only sojourned in Egypt 215 years.

We will now look at the way in which the Bishop makes out the "fourth generation." He says:—

"The twelve sons of Jacob then, as appears from the above, had between them 53 sons, that is, on the average, $4\frac{1}{2}$ each. Let us suppose that they increased in this way from generation to generation. Then, in the first generation, that of Kohath," (we have already shown that if the 430 years was from Abram entering Canaan, this said Kohath would be of Abram's "seed," the

fourth generation, not the first, thus the Bishop contradicts his own proposition) "there would be 54 males (according to the story 53 or rather only 51 since Err and Onan died in the land of Canaan, v. 12, without issue.) In the 'second' that of Amram 243; in the 'third' that of Moses and Aaron 1094; and in the 'fourth,' that of Joshua and Eleazer 4923."

We are here only to speak of the "fourth" generation, his numericals shall come after.

Amram, the father of Moses and Aaron, we may suppose to have been 25 years of age, when he married his father's sister (for had he been any older, his wife, we presume, would have been past childbearing,) Aaron was 83 at the Exodus, therefore, his father would have been 108 years old when they went up from Egypt, for it is said, "and the years of the life of Amram were an hundred and thirty and seven years." Bishop Colenso says this Amram was the "second" generation, Moses and Aaron the "third," Joshua and Eleazer the "fourth;" he admits first, the proposition, that, in the fourth generation, Israel should be delivered out of the hands of the Egyptians, and then he would have us believe, and sets it down as a fact, that the second, third, and fourth generations all went up from Egypt, as would appear by his story.

Again, if the father of Moses and Aaron were the same Amram the son of Koath (in the first degree) then Bishop Colenso makes it appear that Amram came down with Jacob and his house into Egypt, and, also it would seem evident, went up with Moses, and this would be in the "first generation" they went out, when Amram would be then 250 years old, at least.

Again, if this Amram were the same, it is said he married his father's sister, (Jochebed) the sister of Kohath, the daughter of Levi, her brother being married and having a son. She could not be less than 20 years of age when Israel went down into Egypt, and 135 years after bare Moses and Aaron; she would then be 155 years of age, for Moses being 80 years old, this, from the presumed 215 years, leaves 135. Such a specimen of "theology" we have not before seen in type. Now shall we believe the solemn declaration of the Almighty to Abraham, the Lord's testimony to Moses, the prophets and the Apostles, that Israel served in Egypt 430 years, and the beauteous harmony throughout all the evidences; or shall we believe the incongruities, improbabilities, contradictions, and impossibilities, we have pointed out in the assertions of Bishop Colenso with the evidence of learned men and commentators. Let the reader judge if Israel was only 215 years serving in Egypt.

When the Lord said unto Abraham: "In the fourth gene-

ration, they shall come hither again," we understand "a generation to have been the allotted time of man: his days shall be 120 years." Again: the aged Patriarch: as Joseph; seeing the children of Ephraim, to the third generation, the youngest that his eye beheld, was clearly understood in the Phraseology of the Hebrews, as is (Joseph's) generation, and so on, when that youngest one, (that Joseph saw,) became the aged Patriarch, to the youngest of his seed, which his eye beheld, was accounted another generation. We cannot, therefore see, how each "generation" could possibly be defined, by names or otherwise, than we have described.

But, we conceive, the question will be asked, is it not said, Exodus, c. vi., 18 v., "And the sons of Kohath, Amram, and Ishar, and v. 20, and Amram took him Jochebed his father's sister to wife, and she bare him Moses and Aaron." It is true, such is the text, but that Amram, the father of Moses and Aaron, was the same Amram that came down into Egypt with Kohath his father, we deny, else the father of Moses would have been, at least, 350 years old, when Aaron was born. We find in all the Tribes of Israel, the same name occurring in different generations. We will try here, to dispel a dark cloud that seems to hang over the minds of "Theologians" in these last days. In the phraseology of the Jews, through all their generations, they had no such "appellations," in vogue as we use, viz: grandfather, great grandfather, grandson, great grandson, great great grandson, &c.; but "the son" of such a one, not merely, in the first degree, as we understand it, but in the 2nd, 3rd, 4th, 5th, and up to the 40th degree, this was as familiar to them as we are with great grandson; many examples we could give from Scripture, but a few we present: "Thou son of David have mercy upon us." Our Saviour said to the Pharisees and Scribes, "If David called him Lord, how then is he is son." Jereboam said to Rehoboam and to all Israel, what portion have we in David, or what inheritance in the "Son of Jesse," (we should say the great grandson of Jesse:) The Lord said unto Moses, I am the God of thy father, the God of Abraham; although Moses was at least sixteen generations from Abraham. Brevity was one great principle in all the writings and speechifying of the Jews. Had all the names of the different tribes with the minutia of each family, and branch thereof be recorded, we should have had such a voluminous Bible, that few could have purchased, we can see a beauty in the brevity of these speeches and writing that we should do well to imitate.

This phraseology and brevity appears in the ancestors of David, who was "the son of Jesse," who was "the son of Obed," who was "the son of Boaz," who was "the son of

Salma" (or Salmon,) who was "the son of Nahshon," who was contemporary with Moses and Aaron, and must have been of the same age when he came out of Egypt, for he was the Prince (or the oldest head) of the tribe of Judah. Now if David had no more intermediate ancestors, than these given, or named; each of them must have been more than 100 years old when his son was born; and Boaz himself, born either in Egypt, or soon after they entered the wilderness, but in the book of Ruth, we find this Boaz quietly enjoying his inheritance upwards of 300 years after the Israelites entered Canaan. But to prove our assumption, that more of the names were left out in this genealogy than are given; (but, no doubt, those names passed over, were not of much note or standing, in their day and generation), has in the priesthood from Aaron to Azariah, (the priest who first officiated in the temple which Solomon built,) there appear "fourteen generations," 1 Chron. c. vi. v. 10, while in the same period of time, Solomon stands only the sixth name given in the tribe of Judah from Nahshon. It is clear, then, that at least the names of eight of David's ancestors are left out, as not being conspicuous in their day, and for brevity's sake. This mode of record and phraseology, "the son of" or "the daughter of" whether in the first degree or the tenth, we have clearly set forth again, in the numeration of Jacob's household, (Gen. c. xlv. 15.) After enumerating the names of Leah's sons and her son's sons, it is said, "these be the "sons" of Leah, which she bare unto Jacob in Padan-arum, with his daughter Dinah. All the souls of his "sons" and his "daughters" were thirty and three. Also, of the sons of Zilpah, it is said, v. 18, "These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, even sixteen souls, and so with Jacob's other wives. Thus, in one sense, we can only understand that Leah was only the mother of six sons, and one daughter; but in another sense, we understand that she was the mother of all the thirty-three, as we say, that Eve was the mother of us all. And it is thus, we can understand the statement given us of Amram and his wife, the father and mother of Moses and Aaron, in the way it is recorded in Num. c. xxvi. v. 59, "And Kohath begat Amram, and the name of Amram's wife was Jochebed, the daughter of Levi, whom her mother bare to Levi in Egypt, and she bare unto Amram, Asron and Moses, and Miriam their sister." Levi's wife must have been long past child-bearing when she went into Egypt, (if she ever went at all), yet truly, she was the mother of all Levi's posterity. We have a more simple, and to our understandings, more clear account of this matter given in Exodus c. ii. v. 1, "And there went a man of the 'house of

Levi,' and took to wife a daughter of Levi, or of the house of Levi."

It is in this light we view the generations, as recorded, and the terms used. And in this view, is cleared up a little, the apparent discrepancy between the genealogies given by St. Matthew and St. Luke, the former gives us but "forty-two generations," the latter fifty-five, from Abraham to Christ; yet we know that if the medium age of young men were, even twenty-five years at marriage, there must have been from Abraham to Christ, (2000 years), 80 generations.

There was evidently with the Jews a public record and also a private one in each tribe, it is easy then to understand one scribe taking the genealogies, "the son of" in the first or second degree, while another sets it down in the second or third degree, but that this was their phraseology and well understood by them is clear—numberless are the instances in the Bible. In the vii. c. Ezra, whose ancestors is given 16 from Aaron, whereas there must have been at least 50 generations, in these 1500 years.

We come now to the brightest specimen of the Bishop's high learning, the increase of the Israelites in Egypt.

He sets out by stating that, on entering Egypt, there were 70 souls; at the end 2,000,000; this, he asserts, was physically impossible.

Stating—"The twelve sons of Jacob, as appears, had between them 53 sons, that is on the average $4\frac{1}{2}$ each. Let us suppose that they increased in this way from generation to generation. Then, in the first generation, that of Kohath, there would be 54 males; in the second, that of Amram, 243; in the third, that of Moses and Aaron, 1094; and in the fourth, that of Joshua and Eleazer, 4,923; that is to say, instead of 600,000 warriors in the prime of life, there would not have been 5,000. Further, if the numbers of all the males in the four generations be added together, (which supposes that they were all living at the time of the Exodus,) they would only amount to 6,311. If we even add to these the number of the fifth generation, 22,154 who would be mostly children, the sum total of males of all generations could not, according to these data, have exceeded 28,465 instead of being 1,000,000.

Any schoolboy, of ordinary capacity, we presume, would blush at the above attempt at multiplication, in its proposition and premises. We remember once a lad trying a sum, when, with his pencil and slate, he began, being heard to say, "that once nought (0), was nought; but twice nought (00), must be summit." So this learned Bishop tries to shew the increase of a

rising generation from the dry and barren generation dying out. Any plough-boy knows, that in every community, people, and nation, there is "a rising generation" and a declining generation. Bishop Colenso as a translator of Scripture could not be ignorant, that in the last chapter of Genesis, and at the 23rd verse, it is recorded thus, "and Joseph saw Ephraim's children of the "third generation," which, with Joseph and Ephraim, made "five generations," in the first 70 years of Israel's sojourn in Egypt, for Joseph was the first that went into Egypt, he was 40 years old when his father came to him, (as we have before shewn), and he died at 110 years old; will the Bishop persuade us to believe that no more generations were born for the next 145 years, allowing, for the sake of argument, that the Israelites were only 215 years under Egyptain bondage. Himself, asserts, at the commencement of this tirade, against the Pentateuch, that Judah was married at 20 years of age, we presume, he had a son at 21; this son marries at 20; he has a son at 21, the son's son, marries at 20 and he has a son at 21. Thus, by his own premises and assertion, (we take his own), in the first 100 years, he proves the "five generations." Then in the 215 years, "ten generations" must have sprung up, we will now multiply for him with his own figures.

The twelve sons of Jacob, he states had 54 sons, or an average of $4\frac{1}{2}$ each. And for the "ten generations," we have a total of 40, 880, 318. In our days, it is considered that the medium age of man is 20 years, but in the times of Israel's stay in Egypt, they lived much longer, and we would give the medium age at 40, which leaves to Israel at the Exodus, 1,022,008 males, and allowing that one fourth of these would be under 20 years of age, we find there would remain 766,506 males able to go forth to war; now we ask is the "Pentateuch" wrong, or Bishop Colenso. We cannot even collect one spark of charity, to attribute his figures to ignorance, for duplicity stands so prominent. Under the able teaching of an intelligent Natal sheep-master, the Bishop calculates without the least trouble the natural increase to 2,000,000 lambs and sheep of the Israelites; yet pretends that for the life of him, he cannot make out the natural increase of the Israelites themselves, certainly he should have remained at Natal under such excellent instructors, until his education had been complete, we would advise him to return.

We would not think it worth the time, pen, ink, and paper, to follow Bishop Colenso farther in his ramblings, nor yet with any expectation of enlightening his benighted understanding, but for the sake of others into whose minds the poison he has so enveloped in adulterated honey, may have taken effect. But

we will just go over the next stage with him in his further attempts at calculation when he says :

“ Thus Dan in the first generation has one son, Hushim, Gen. c. xlvii., 23 v., and that he had no more born to him in the land of Egypt, and therefore had only one son, appears from Num. c. xxvi. 42 v., where the sons of Dan consist of only one family. Hence, we may reckon that in the fourth generation he would have had twenty-seven warriors descended from him, instead of 62,700, as they are numbered in Num. c. ii., 26 v., increased to 64,400 in Num. c. xxiv., 43 v. In order to have had this number born to him, we must suppose that Dan’s one son, and each of his sons and grandsons must have had about 80 children of both sexes. We may observe also, that the offspring of the one son of Dan, 62,700 is represented as nearly double that of the ten of Benjamin, 35,400, Num. c. ii., 23 v. Again we have in Exodus, c. vi, the genealogy before quoted of the three sons of Levi, who came with Jacob into Egypt, Gershon Kohath, Merari, (i) these three increased in the second (Amram’s) generation, to eight, not to nine as it would have been, if they had had each three sons on the average, (viz: the sons of Kohath four, of Gershon two, of Merari two, Exodus, c. vi., 17-19 v.) (ii.) The four sons of Kohath increased in the third (Aaron’s) generation to eight, (not to 12,) viz: the sons of Amram, (Moses and Aaron,) two of Izhar, three of Uzziel, 3, Exodus, c. vi., 20-22 v. If we now assume that the two sons of Gershon, and the two sons of Merari increased in the same proportion, that is four to four respectively, then all the male Levites of the third generation would have been 16. (iii.) The two sons of Amram increased in the fourth (Eleazer’s) generation to six, viz: the sons of Aaron 4, (of whom however, two died, Num. c. iii., 2-4 v.,) and of Moses two. Assuming that all the 16 of the third generation increased in the same proportion, then all the male Levites of the generation of Eleazer would have been 48, or rather 44, if we omit the four sons of Aaron who were reckoned as priests. Thus the whole number of Levites who would be numbered at the first census would be only 44, viz: 20 Kohathites, 12 Gershonites, 12 Merarites, instead of 8,580 as they are numbered in Num. c. iv. 48, viz., 2750 Kohathites; ; 2,630 Gershonites; and 3,200 Merarites; v. 36, 40, 44; or we may put the matter in another and yet stronger light, using only the express data of Scripture, and omitting all reference to the 215 years sojourn in Egypt, and to the four generations, in fact making no assumptions of our own whatever. The Amramites numbered as Levites in the fourth (Eleazer’s) generation were as above, only two, viz: the two sons of Moses, the sons of Aaron being reckoned as priests.

Hence the rest of the Kohathites of this generation must have been made up of the descendants of Izhar and Uzziel, each of whom had three sons, Exodus, c. vi., 21-22 v. Consequently since all the Kohathites of Eleazer's generation were numbered at 2,750, Num. c. iv., 36 v., it follows that these six men must have had between them, according to the Scripture story, 2,748 sons, and we must suppose about the same number of daughters."

We have taken the trouble to copy the whole of this paragraph, that the absurdities of Bishop Colenso may be seen by those who may never have the opportunity of reading his infamous book. But we only purpose to shew the first and last, all the rest being of the same class. "Dan in the first generation had one son." With this we take the Bishop's premises and figures, as with those of the whole of Jacob's sons. The Bishop himself shewing that "ten generations" must have arisen in his 215 years; we multiply by $4\frac{1}{2}$ again, as he has premised this one son of Dan, and in the 10th generation we find a total of 3,362,044, and allowing, as before, that 40 years was the medium of life, in those days, we have 84,051 males, allowing that one fourth were under 20 years of age, then we find the net number able to go forth to war, 63,039. Then we find the number given by Moses in Num. c. ii. 26, as 62,700, a very slight difference; so also will the descendants of Levi appear to any who chooses to carry out the calculation. The latter part of his conclusions, in the above quoted paragraph, is the result of his own absurdities, and then finds himself amazed at the idea he has created; that the six sons of Levi should have between them 2,748, sons, and supposes the same number of daughters. We will try and amaze him a little more, with some facts. We read in Scripture of more than one man, having "seventy sons;" now we multiply these by the Bishop's average, $4\frac{1}{2}$, and there appears to this one man 385 sons, (according to Jewish phraseology), and, we suppose, as many daughters. But we will shew this learned bishop something still more marvellous, which he ought to have known before, as a theologian and translator of the fact in Scripture. Quoting Josephus, who states (the Bishop says, in one part of his book) that the Egyptians numbered 7,000,000 in his day, we will suppose them to have been some less in Abram's day, (although some historians have stated them greatly above) at 3,000,000, and in Ethiopia, 1,000,000, (a low estimate) in Asia-Minor, among whose kings and nations Abraham sojourned, we may safely set down equal to Egypt, 3,000,000, beyond the Persian Gulf; the descendants of Japheth in the land of Gomer, along the north shores of the Mediterranean Sea, and up by the Black Sea, these we cannot set down at less than 3,000,000. Here then we have

a total of 10,000,000 inhabitants in Abraham's day, with the amazing fact, that Noah, the father of them all, was living among them in Abraham's time! genealogy given in Gen. c. xi. that Abraham was born 292 years after the flood, and in Gen. c. ix. 28, it was said, "And Noah lived 350 years after the flood," so that Abraham would be 58 years old, when Noah died. Shem, the son of Noah, we also find in the same accounts, lived some years after Abraham. Now Bishop Colenso what think you of a man with 10,000,000 children, (let any one examine the facts, who are inclined to question) what is your poor puny family of 84, at which you are so astounded, or pretend to be? And this increase from "three couples." Noah's three sons, in 80 years, less space of time than the Bishop will allow for 2,000,000 increase from 54 couples, Jacob's sons. But Bishop Colenso says he won't believe in the records of the Pentateuch. Well, we will give him a comparison on different authority, authorities which he has acknowledged, modern writers, who have estimated, pretty nearly, the present population of the world at 500,000,000, couples. Will he allow that all these have sprung from "one couple," our first parents, Adam and Eve, and that, in only the fifteenth-fold space of time. Israel emanated in Egypt to 2,000,000 from 54 couples, facts are stubborn things which he cannot controvert.

Those who have lauded Bishop Colenso, so much for his candour, learning, truthfulness, theological knowledge, and as an honorable critic, would do well to point out one feature of these graces, in all he has written.

An honorable critic, holds an integrity, which he would disdain to prostitute at the shrine of any creed.

For candour, we deny him credit.

And as to his theological knowledge, he is evidently as yet but in the A B C class.

We now come to another of the Bishop's mountains, impassable, wherein he states that:

"We cannot here have recourse to the ordinary supposition, that there may be something wrong in the Hebrew numerals. This suggestion will not avail here, however it might be applied in other cases, to reduce within the bounds of probability, the extravagant statements of Hebrew writers, such as that in Jud. xii. v. 6, where we are told that the Gileadites under Jephthah, slew of their brethren 42,000 men! or that in Jud. xx., where first the Benjamites slay of the Israelites, 40,000 men, v. 21, 25, and then the Israelites kill of the Benjamites, 48,100,

v. 35, 43, all these being 'men of valour' that 'drew sword,' or that in 1 Saml., iv., v. 10, when the Philistines slew of Israel 30,000 footmen, or in 1 Saml., xlii., v. 5, where the Philistines had 30,000 war chariots, or in 2 Saml. x., v. 18, where David slew of the Syrians 40,000 horsemen, or 2 Ch., xxviii., v. 6, 8, where Pekah king of Israel, slew of Judah in one day, 120,000 sons of valour, 'and carried away captive 200,000' woman sons and daughters, or in 2 Ch., xiii., where Abijah's force consisted of 400,000, and Jeroboam's of 800,000, and Judah slew Israel, v. 17, with a great slaughter, so there fell down slain of Israel 500,000 chosen men.!! It being remembered that, at the battle of Waterloo, there were killed of the allies, British, Germans, &c., 4.172, (Allison's History of Europe, p. 19, 372.

The mighty spreading of the Scriptures, in such a multitude of languages, reminds us of the near fulfilling of the prophecy, "that the knowledge of the Lord, shall cover the earth, as the waters cover the great deep," this doth so enrage the Devil "and the Pope," and as though they had spent all their ingenuities, and exhausted all their sophistry, to stay the spreading of, and to bring into contempt in the minds of men; the sacred record of truth." As a last recourse, they had engaged Bishop Colenso to try his hand; and he coming in softly, as an Angel of light, insinuates, that it is only the "numerals," of the Hebrew Scribes, he questions, suggesting, that they were only men like ourselves, and liable to make mistakes as well as we, but we thank our God, who hath not left himself without witnesses, to whom, he hath given eyesight to see into, and read the subtle movements of the enemy, not a sentence does the Bishop offer, "ascribing" to the Almighty that power, which belongeth alone to God, who is the God of battles; and whom he hath appointed to the "sword," shall by the sword be slain: and whom he hath appointed to the famine shall by the famine be devoured: and whom he hath appointed to disease and pestilence, shall by disease and pestilence be consumed.

Let the reader peruse the chapters quoted, where it will be seen the causes of such immense slaughter; for it is said, "the children of Israel fled before Judah, and God delivered them into their hand."

The Bishop gives us, as incredible, the number of slain in the "defeated" army, of numerous battles; and then, as a counterpoise, or comparison, sets down the killed of the "victorious" allies at Waterloo. Had he given us the French account of their defeated army, the loss only, on the first day, at Quatre

Bras, it would have cloaked his duplicity a little. But surely he must take Englishmen to be great thickheads, not to be able to see a just comparison.

It must be remembered, that wars were not conducted in those days, from which the Bishop draws his statistics, as wars are carried on now. With the Hebrews, and all the nations of the East, when an enemy appeared, every man able to bear arms was called out; with their kings at their head they met the foe, each man engaging, as soon as possible, an antagonist of the enemy. The sword, the spear, or the battle-axe, soon decided whom the Lord would have slain; and in nine cases out of ten the war was settled in "one day." After such sanguinary conflicts, it is said, "The land had rest twenty, forty, and eighty years. The vital strength of the nation being broken, which many years could scarce restore. Not so in these days, wherein wars are carried on year after year. Had Bishop Colenso but before his eyes, the numbers that perished in war during the life of "Bonaparte," and by his hand, there would be something for him to marvel at, and tax his comprehension; or in the wars of the Romans and Carthaginians, the multitudes slain. But we bring him nigher to his and our senses. We challenge him to show, in Scripture, from the death of Joshua to the Babylonish captivity, in any one hundred years, an equal number slain in battle, as have perished in America within the last one year; and and we ask, why does not the Bishop question the statistics of modern historians, in regard to wars. The motive is plain; to undermine the foundation of our faith he has engaged, and like his master, he wont stick at any subterfuge to accomplish his purpose.

But we will just give him one more fact to consider, according to the estimated population of the world, and the medium age of mankind, 20 years. There is a mighty stream of 5,000 each hour, 120,000 per day, or 45,000,000 spirits yearly quitting the body; hour by hour, day by day, and year after year. And these, not by the hand of man, but by disease and death. Who hath appointed it? He that made them, God over all, and we say, blessed for ever.

We pass over his allusions, again, to the number of the Israelites at the Exodus, having shown sufficiently clear, in our sight, that the numbers given by Moses are correct and true.

The following extract shows one use to which the Bishop applies his conclusion that the Pentateuch "cannot be regarded as historically true."

"But how thankful must we be, that we are no longer

obliged to believe, as a matter of fact, of vital consequence to our eternal hope, the story related in Num. xxxi., where we are told that a force of 12,000 Israelites slew all the males of the Midianites, took captive all the females and children, seized all their cattle and flocks (72,000 oxen, 61,000 asses, 675,000 sheep), and all their goods, and burnt all their cities, and all their goodly castles, without the loss of a single man. And then, by command of Moses, butchered in cold blood all the women and children, 'except all the women-children, who have not known a man by lying with him;' these last the Israelites 'were to keep for themselves.' They amounted, we are told, to 32,000 (verse 35), mostly, we must suppose, under the age of sixteen or eighteen, we may fairly reckon that there were as many more under the age of forty, and half as many more above forty, making altogether 80,000 females, of whom, according to the story, Moses ordered 48,000 to be killed, besides (say) 20,000 young boys. The tragedy of Cawnpore, where 300 were butchered, would sink into nothing compared with such a massacre, if, indeed, we were required to believe it. And these 48,000 females must have represented 48,000 men, all of whom, in that case, we must also believe to have been killed, their property pillaged, their castles demolished, and towns destroyed, by 12,000 Israelites, &c.

The Bishop here like Ananias and Saphira," keeps back part of the price, he don't even hint at the cause for which God gave commandment, to choose out the 12,000 men of war, but we find it solemnly given in the chapter he quotes, "avenge the Lord of Midian, Num. c. xxxi., 3 v.—v. 15-16, and Moses said unto them, have you saved all the women alive? "Behold, these caused the children of Israel, through the counsel of Baalam, to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord." Whereof 24,000 men of Israel died the death of these 24,000 Israelites. Bishop Colenso is not in the least affected, these had been the victims of the wiles and enticements of the Midianitish women, at whose just execution the Bishop pretends such affected horror. These women were idolaters, enemies of God, as well the males. But it was, we hesitate not to say, the same evil spirit which excited Baalam to council, Balak and the Midianitish women, how they only could prevail against the men of Israel, has excited Bishop Colenso to write his book, and turn aside the lovers of the Bible from their faith, and commit whoredom with his dogmas. The man that cannot believe what is recorded in the 31st chapter of Numbers, cannot be a believer in what is recorded in the 11th chapter of St. John's Gospel.

Bishop Colenso don't object to the account Josephus gives of the "Siege of Jerusalem" by Titus, when women roasted and eat their own offspring; we ask him the "solemn question who appointed it."

We give the foregoing a mere instalment while we look a little further into his book.



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